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SKETCH
OF THE
ARABIAN MISSION
REVISED

REFORMED CHURCH IN AMERICA
NEW YORK

1907



From left to right—Standing : Miss LUTTON, Mr. VAN ESS, Mrs. CANTINE, Mr. CANTINE, Miss SCARDEFIELD, Mr. DYKSTRA, Mrs. VOGEL, Mr. MOERDYK. Second row—Sitting : Mr. BARNY, Mrs. BARNY, Mrs. THOMS, Mrs. WORRALL, Dr. WORRALL. Foreground—Sitting : Dr. BENNETT, Dr. THOMS.

SKETCH
OF THE
ARABIAN MISSION.

[Being Chapter xxxiii of "Arabia the Cradle of Islam" revised
and brought up to date]

BY
SAMUEL M. ZWEMER.

THE ARABIAN MISSION,
25 EAST 22D STREET, NEW YORK.

1907.

"Our ultimate object is to occupy the interior of Arabia."—Plan of the Arabian Mission.

"To such an appeal there can be but one reply. The Dutch Reformed Church when it took up the mission originally commenced on an independent basis as the Arabian Mission, did so with full knowledge of the plans and purposes of its founders, which, as the very title of the mission shows, embraced nothing less than such a comprehensive scheme of evangelization as that above described."—Major-General F. T. Haig.

"It is not keeping expenses down, but keeping faith and enthusiasm up, that gives a clear balance sheet. Give the Church heroic leadership. place before it high ideals, keep it on the march for larger conquests, and and the financial problem will take care of itself. If the Church sees that we are not going to trust God enough to venture upon any work for Him till we have the money in sight, it will probably adopt the same prudence in making contributions, and our good financing will be with heavy loss of income."—The Christian Advocate.

THE ARABIAN MISSION OF THE REFORMED CHURCH IN AMERICA.

THE ARABIAN MISSION was organized August 1st, 1899, and its first missionary, Rev. James Cantine, sailed for the field October 16th of the same year. In order to trace the steps that led to the organization of this first American Mission to Arabia, we must go back a year earlier.

In the Theological Seminary of the Reformed (Dutch) Church at New Brunswick, New Jersey, the missionary spirit was specially active during the year 1888. This was fostered by members of the faculty who had a warm love for that work, by a missionary lectureship recently inaugurated, by the missionary alumni of the seminary, and by some of the students themselves who brought missions to the front. Among these students were James Cantine and Philip T. Phelps of the senior class, and Samuel M. Zwemer of the middle class, who had individually decided to work abroad, God willing, and who used to meet for prayer and consultation regarding the choice of a field of labor. The first meeting of this band was held on October 31st, 1888, and the topic discussed was, "what constitutes a call to the foreign field?" After that they met almost every week, and gradually the idea took shape of banding themselves together to begin pioneer work in some of the unoccupied fields. Tibet and Central Africa were mentioned; but their thoughts generally seemed to unite on some Arabic-speaking country, especially Nubia or the upper Nile. The Seminary library was ransacked for information on these fields, without definite results. At the end of November the band decided to consult with their Hebrew and Arabic professor, Rev. J. G. Lansing, D.D., who, being of missionary parentage and full of the missionary passion, warmly welcomed their confidence and from that time became associated with them in their plans.

In general these students felt that they were called to pioneer work. This conviction remained firm, although

tempting offers to go to other fields were laid before at least two of them. The little band did more praying than talking at its meetings in one of the rooms at Hertzog Hall, where they often remained until after midnight. Among the seminary students they were known as "the wheel" (a name adopted by themselves, half in sport, to typify progress and the union of different spokes into one fellow). After some time it was mutually agreed that God called them to pioneer work in some portion of the Mohammedan world in or adjacent to Arabia.

Over against this Divine call there appeared a great human difficulty: the fact that the church to which they belonged and owed allegiance conducted no missions in the Mohammedan world. The Mission Board of that church was already burdened with a debt of \$35,000, and therefore it was improbable that they would establish such a work in addition to their other mission work. In spite of these obstacles, however, "the wheel" decided, February 11, 1899, to make formal application to the Board, and on May 23d the following plan was drawn up and presented to the Board of Foreign Missions, six days later:

"We, the undersigned, desiring to engage in pioneer mission work in some Arabic-speaking country, and especially in behalf of Moslems and slaves, do at the outset recognize the following facts:

1. The great need of and encouragement for this work at the present time.
2. The non-existence of such mission work under supervision of our Board of Foreign Missions at the present time.
3. The fact that hitherto little has been done in the channels indicated.
4. The inability of our Board to inaugurate this work under its present status.

Therefore, that the object desired may be realized, we respectfully submit to the Board, and with their endorsement to the church at large, the following propositions:



JAMES CANTINE.

J. G. LANSING.

S. M. ZWEMER.

FOUNDERS OF THE ARABIAN MISSION.

1. The inauguration of this work at as early a time as possible.

2. The field to be Arabia, the upper Nile or any other field, subject to the statement of the preamble, that shall be deemed most advantageous, after due consideration.

3. The expenses of said mission to be met (a) by yearly subscriptions in amounts of from five to two hundred dollars; the subscribers of like amounts to constitute a syndicate with such organization as shall be deemed desirable; (b) by syndicates of such individuals, churches and organizations as shall undertake the support of individual missionaries, or contribute to such specific objects as shall be required by the mission.

4. These syndicates shall be formed and the financial pledges made payable for a term of five years.

5. At the expiration of this period of five years the mission shall pass under the direct supervision of our Board as in the case of our other missions. Should the Board still be financially unable, syndicates shall be re-formed and pledges re-taken.

6. In the meantime the mission shall be generally under the care of the Board, as in the case of our other missions, through whose hands its funds shall pass.

7. The undersigned request the approval of the Board to this undertaking in general, and particularly in the matter of soliciting subscriptions.

(Signed) J. G. LANSING,
JAS. CANTINE,
P. T. PHELPS,
S. M. ZWEMER."

This plan was first presented to the Board on June 3d, when it was provisionally accepted to be referred to the General Synod. On June 11th, the Synod after a long and ardent discussion, referred the whole matter back to the Board, asking them "carefully to consider the whole question and, should the Board see their way clear, that they be authorized to inaugurate the mission proposed." On

June 26th the Board met and passed the following resolution:

"Resolved, That, while the Board is greatly interested in the proposition to engage in mission work among the Arabic-speaking peoples, the work in which the Board is already engaged is so great and so constantly growing, and the financial condition of the Board is such (its debt at that time being \$35,000), that the Board feels constrained to decline to assume any responsibility in the matter.

"If, however, during the next four months, such a degree of interest in Foreign Missions should be developed in the churches as to reduce the amount to which the treasury is now overdrawn to a small fraction, then the Board would feel inclined to favor that important enterprise."

Meanwhile the plan had been fully discussed in the church papers, and although there were warm friends of the enterprise who earnestly plead by pen and purse for its inauguration, the current generally ran dead against the proposal, and much cold water was thrown on the enterprise.

How those felt who were most concerned in the decision was expressed by Professor Lansing, on their behalf, in the following words: "The writer and the individuals named are deeply grateful to General Synod for its hearty reception and advocacy of the proposed mission. And, on the other hand, they not only have no word of complaint to utter in regard to the action of the Board, but are grateful to the Board for the careful consideration they have given the matter, and deeply sympathize with them in the sorrow which they and all must feel in connection with the adverse action taken. But this does not discharge the responsibility. A responsibility Divinely imposed is not discharged by any admission of existing human difficulty. . . . When God calls we must obey, not object. And also when God calls to some specific work, then He must have some way by which that specific work can be done."

After much thought and prayer a plan was adopted for

conducting this work. The motto of the new mission appeared at the head: "Oh that Ishmael might live before Thee." And in the preamble, similar to the original plan, there are the following sections:

"1. This missionary movement shall be known as The Arabian Mission.

2. The field, so far as at present it is possible to be determined, shall be Arabia and the adjacent coast of Africa.

3. Selected by and associated with the undersigned shall be a Committee of Advice, composed of four contributors, to assist in advancing the interests of this mission.

4. In view of the fact that this mission is of necessity undenominational in its personnel and working, contributions are solicited from any and all to whom this may come without reference to denominational adherence.

5. The amount required to carry on the work of this mission will be the sum necessary to meet the equipment and working expenses of the individuals approved of and sent to engage in the work of this mission. No debt shall be incurred and no salaries be paid to other than missionaries.

6. It is desired that the amount subscribed shall not interfere with the individual's regular denominational contributions to foreign missions. . . .

7. Of the undersigned, the first party shall be Treasurer, and have general oversight of the interests of the mission at home, and as such shall render an annual statement, while the missionaries in the field shall have the direction of those interests abroad.

8. It is understood that this plan is, with the consent of contributors, subject to such change as may be necessary or advisable. . . ."

The rough draft of this plan was drawn up at Pine Hill Cottage, in the Catskills, on August 1st. A few days later, while "the wheel" was at the old Cantine homestead, Stone Ridge, New York, Dr. Lansing composed the Arabian Mission hymn, which will always be an inspiration to those

There's a land long since neglected
 There's a people still rejected
 But of truth and grace elected

In his love for them.

Softer than their night winds fleeting
 Richer than their stormy tenting
 Stronger than their winds protecting

Is his love for them.

To the host of Salams leading
 To the slave in bondage bleeding
 To the desert dweller pleading

Bring his love to them.

Through the promise on Gods pages
 Through his work in his long stages
 Through the Cross that crowns the ages

Show his love to them.

With the prayer that still availeth
 With the power that prevaileth
 With the love that never faileth

Tell his love to them.

Fill the deserts with new aliens

Fill its tribes and their dominions

Fill Arabias captured millions

Praise his love of them.

THE ARABIAN MISSIONARY HYMN.

who love Arabia; but it will never be sung with a deeper feeling than it was for the first time, in an upper room, by three voices.

When the plan was published, the Rubicon was crossed, although not without the loss of one name from among the signers. Contributions began to come in, the Committee of Advice was selected, and the mission was incorporated under the laws of the State of New Jersey. Among other tokens of favor the mission received at this juncture a legacy from Catherine Crane Halstead of nearly five thousand dollars—the largest gift, and the only legacy received by the Arabian Mission in its first decade. This unexpected and providential donation was encouraging and enabled the mission to begin work immediately.

On October 1st James Cantine was ordained by the Classis of Kingston in the Fair Street Reformed Church. The local press reported the sermon by Dr. Lansing, from Genesis xvii., 18-20, as being “a most learned and eloquent analysis of the promises of God to Abraham in behalf of Ishmael, a tracing through history of the fulfillment of such promises and an earnest plea for missionary effort among the followers of Mohammed.” Mr. Cantine sailed for Syria on October 16th, stopping at Edinburgh to consult with the Free Church of Scotland Committee regarding co-operation with their mission at Aden. The proposition was cordially welcomed but was not acted upon, since at Sheikh Othman, after consultation with the missionaries there, it was mutually agreed that more would probably be accomplished if the missions worked separately. The second number of the band to leave for the field, Rev. S. M. Zwemer, was ordained by the Classis of Iowa, at Orange City, and sailed, the day after a farewell meeting held at Newark, on June 28, 1890.

The two pioneers left Syria for Cairo at the end of November to meet Professor Lansing, who was in Egypt for his health. On December 18th Cantine left by direct steamer for Aden, and on January 8th, 1891, the writer followed in an Egyptian coasting steamer, desiring to call

at Jiddah and Hodeidah, and to meet General Haig, who was then at Suakin in charge of rescue work for orphans after the war. My journey down the Red Sea was made in company with the aged Bishop French, though neither of us ever heard of the other before we met on the train to take the same ship at Suez. We then learned for the first time that both were bound for the same point with the same object, to preach Christ to the Arabs.

From Aden the two American missionaries made it their first task to explore the points suggested by General Haig for missionary occupation. One, Mr. Cantine, journeyed northward to the country of the Sultan of Lahej, while the other sailed along the southern coast in company with Kamil, the Syrian convert from Islam. This earnest young disciple had become acquainted with Cantine in Syria, and early expressed a desire to join in the work for Arabia. He loved the Scriptures and never shrank from obstacles which stood in the way of faith or service. His biography, by Dr. H. H. Jessup, shows what he surrendered for Christ; only the day of days will show how much he accomplished for Arabia. On May 26th, 1891, Cantine sailed to visit Muscat and the Persian Gulf, with the understanding that his co-laborer should meanwhile attempt the journey to Sana and study the possible openings for work in Yemen. The news of Bishop French's death had already reached Aden. Cantine tarried at Muscat a fortnight, after which he visited Bahrein and other ports of the Gulf, going on finally to Busrah and Bagdad. The importance of Busrah as a mission center was evident. In population, accessibility and strategic location, it was superior to other places in Eastern Arabia. Here seemed to be the place to drive the opening wedge.

Meanwhile a twenty-days journey to Sana and the villages of Yemen on the Hodeidah route, had shown the importance of Sana as a center of operations, as is shown from the following written at that time: "It has advantages of large population, central location, importance of position and healthfulness of climate. Mail comes weekly and a

telegraph connects with the outside world. Its disadvantages are, a Turkish government and the consequent difficulties to open an aggressive work. Like the road from Hodeidah to Sana, it will be uphill work, through mountains and strong places, but in both cases you reach Arabia Felix." On meeting Mr. Cantine at Busrah, however, the arguments for Yemen were set aside, and it was agreed that it was best to make Busrah the first headquarters. It was never thought at the time that Yemen's highlands would after sixteen years, still be without a missionary.

Dr. M. Eustace was then at Busrah, doing dispensary work for the poor and acting as physician to the European community. He welcomed the missionaries and worked with them heartily until he was transferred to the Church Missionary Society hospital at Quetta. His departure emphasized the power of a medical missionary among Moslems, and the missionaries made a strong plea for a physician to join them. In January, 1892, the Board of Trustees sent out Dr. C. E. Riggs, a man with testimonials of his standing as a physician and a member of an Evangelical church, but who, shortly after reaching the field, avowed his disbelief in the deity of Christ. His commission was revoked, and he soon returned to America. After several strange adventures this singular, yet lovable, man reached Chicago, was converted under the preaching of Moody at the World's Fair, and died at his home in New Orleans about a year later. It was a long way to the Father's house, but proves the power of prayer, and that God never forgets His own.

On June 24th of the same year faithful Kamil, rightly named Abd El Messiah (servant of Christ), was called to his reward. His illness was so sudden and the circumstances that attended his death so suspicious that we cannot but believe that he died a martyr by poison. He was at that time the strongest man of the mission in controversy with Moslems, and a most lovable character, so that the report of the year truthfully states, "our loss in his death is unmeasured."

These two successive blows were very serious and now two other losses followed. Yakoob, another Moslem convert, who had been in mission employ, and whose wife received baptism at Busrah, was arrested and prevented from returning to our field. Also one of the two efficient colporteurs employed by the mission, left to seek his fortune in America. The continued illness of Dr. Lansing in the home land and a decrease in contributions likewise cast a shadow on the work. But faith grew stronger by trial. In the quarterly letter, near the close of the year, we read: "The experience of the missionaries ever since arriving at Aden, their tours along the coast and inland, the opportunities for work along the Euphrates, the Tigris and the Gulf, and the deep consciousness that our mission is called of God to carry the Gospel into the interior of Arabia—all prompt us to make a special plea at this time for additional workers. There are several points near Busrah where permanent work should be inaugurated without delay, and places like Bahrein, Muscat or Sana are equally, perhaps more, open to the Gospel than Busrah itself. . . . IF THE ARABIAN MISSION IS TO BE TRUE TO ITS NAME AND PURPOSE, IT MUST OCCUPY ARABIA." This was followed by an appeal for five new men and the request that, should means be lacking to send them out, salaries be reduced, "confident that the best way to increase contributions is by extending our work and trusting that God will provide for the future."

The mission was at this time passing through a period of determined opposition and open hostility on the part of the Turkish local government. Colporteurs were arrested; the Bible shop sealed up; books confiscated; and a guard placed at the door of the house occupied by the missionaries. A petition was sent to the Sublime Porte to expel the mission. But the opposition was short-lived and the petition never accomplished its purpose. In December Rev. Peter J. Zwemer joined the mission and immediately began the study of the language at Busrah. A contract was made to occupy a new mission house in a desirable loca-

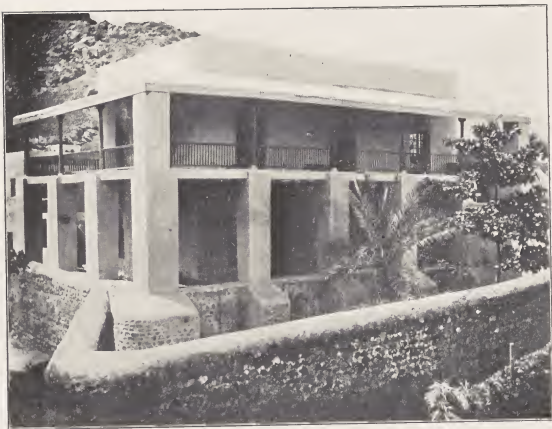
tion. The difficulties in the way of securing a residence were at first very great, and frequent change of abode was detrimental to the work. Arrangements were likewise made during the year to carry on all the Bible work for the British and Foreign Bible Society in the region occupied by the mission.

The chief event of the next year was the occupation of Bahrein as a second station. Although the first attempt to open a Bible shop and to secure a residence on the islands was fraught with exceeding difficulty and much opposition, the attempt was successful, and at the close of the first year over two hundred portions of Scripture had been sold. A journey was made into the province of Hasa and the eastern threshold of Arabia was thus crossed for the first time by a missionary. At Busrah the evangelistic work and Bible circulation made progress, but medical work was at a standstill. Cholera visited both stations and greatly interfered with the work; many people fled from Busrah, and at Bahrein the total number of deaths was over five thousand. Peter Zwemer kept lonely watch on the islands at that time and could not get away, as no ship would take passengers.

Early in 1894 the good news came that Dr. James T. Wyckoff had been appointed to join the mission. Sailing on January 6th, and going via Constantinople to secure his Turkish diploma, he arrived at Busrah in March. But the joy of welcoming a medical missionary was short-lived, for after a brief stay at Busrah he went to Bahrein, where a severe attack of chronic dysentery soon compelled him to return to Busrah and subsequently to America. Thus the mission lost its third medical missionary, and his successor did not come out until the following year.

Muscat was visited by Peter Zwemer as early as December, 1893, and his reports of this port as a prospective center for work in Oman were so encouraging after several exploration journeys, that it was decided to allow him to occupy the station.

During the summer of 1894, the writer, at the request



MISSION HOUSE AT MUSCAT.

and expense of the Mildmay Mission to the Jews, made a journey to Sana, to distribute Hebrew New Testaments. It was also hoped that it would be possible for him to cross from Sana to Bahrein, by way of Wady Dauasir. But the theft of all his money even before reaching Sana and his arrest by the Turks, prevented the attempt.

After many trials and difficulties in the administration of the mission at home, negotiations were concluded in June, 1894, by which it was transferred to the management and care of the Board of Foreign Missions of the Reformed Church. The distinct existence of the corporation is still preserved, but all the trustees are chosen from among the members of the Foreign Mission Board. No other departures from former methods were made, save that the administration was now in experienced hands and at less expense than formerly. The change was cordially accepted by nearly all the missionaries and the contributors; now no one questions its wisdom and benefit.

The year 1895 was another trying year to the mission, but there were also blessings. The departure of Rev. James Cantine to America on furlough, after nearly seven years in Arabia, necessitated the transfer of S. M. Zwemer to Busrah, and so left Bahrein practically uncared for. The missionaries and native helpers suffered more than usual from the enervating climate, and touring from both Muscat and Bahrein was made impossible for a large part of the year by tribal wars and troubles. In February the Bedouins attacked Muscat and captured the town; the place was given over to pillage and over two hundred lives were lost; the mission house and shop were looted, and Peter Zwemer took refuge at the British consulate. At Bahrein a similar trouble threatened for months and terror reigned, but the disturbance never reached the islands, and the unruly Arabs were punished by English gunboats. At Busrah the Bible work was stopped by the Turkish authorities; the shop closed and colporteurs arrested. The arrival of Dr. H. R. Lankford Worrall at Busrah, on April 21st, with a Turkish diploma, once more

gave the mission the golden key to the hearts of the people. Dr. Worrall has used it faithfully ever since, although his severe illness the first summer almost made the mission despair of the health of doctors.

Mr. Cantine visited the churches in America in 1895-96 and greatly stimulated the interest, prayer and offerings, although no new missionaries were found willing and suitable for the field.

At the end of the year Amara was opened as an out-station in the midst of much opposition but greater blessing. Even during the first year earnest inquirers in this fanatical river village gladdened the hearts of the workers.

Work for the women of Eastern Arabia was begun in 1896 by Amy Elizabeth Wilkes Zwemer, who left the Church Mission Society mission at Bagdad to be married to Rev. S. M. Zwemer. First at Busrah, then at Bahrein and Kateef she inaugurated the work which only a woman can do in Moslem lands. Extensive tours were made by the colporteurs and by Rev. Peter J. Zwemer. The entire region north of Muscat as far as Someil and Rastak, even to Jebel Achdar, was penetrated by the missionary and colporteurs. One of the latter visited the so-called "pirate coast" south of Katar and sold over a hundred portions of Scripture. The following table shows the increase of Scripture sales by the mission at all of its stations during the past fifteen years. More than five-sixths of these copies were sold to Moslems:

1892	1893	1894	1895	1896	1897	1898	1899	1900
620	825	1,760	2,313	2,805	1,779	2,010	2,464	3,844
1901	1902	1903	1904	1905	1906			
4,181	4,059	4,013	3,781	4,003	4,950			

At Busrah first fruits were gathered after years of sowing in 1895 in two remarkable cases. A soldier at Amara accepted Christ and came to Busrah for instruction; this man has since "suffered the loss of all things" and "witnessed a good confession" wherever he has been dragged as an exile or driven as an apostate. Another convert

was a middle-aged Persian who was deeply convicted of sin by reading a copy of Luke's Gospel in the dispensary at Busrah. He was a consumptive, and after finding peace in Christ, left Busrah for Shiraz.

In the autumn Mr. Cantine returned to the field, but the following February Mr. and Mrs. S. M. Zwemer departed on furlough, so that with no reinforcements, the mission-staff remained insufficient. The work at Bahrein not only stood still, but, because of the unfaithfulness of a native helper, retrograded. Muscat was, on the contrary, increasing in importance. A school was opened by Mr. P. J. Zwemer, when eighteen helpless African boys, rescued from a slave-dhow, were handed over to his care. The little hand press in the mission house sent forth its first message; a tract comparing Christ and Mohammed, which stirred thought as well as opposition. It was the first Christian writing ever printed in Arabia, and its simple message is prophetic: "Mohammed or Christ, on whom do you rely?"

At Busrah the medical work drew many within hearing of the Gospel, and Dr. Worrall was able to open work at Nasariyeh. At Amara the seed once more fell on good soil, and a small band of inquirers came together for prayer, but the harvest was not yet.

At the close of 1897, Rev. F. J. Barny, supported by the young people of the Marble Collegiate Church, New York City, came to the field, and began language study.

The year 1898 was marked by a great loss in the ranks. Rev. Peter J. Zwemer, after having gone to America, was called to his reward. The same year four new missionaries were sent out into the harvest field to sow the seed of the Kingdom. Two of them, Miss Margaret Rice (now Mrs. Barny) and Rev. George E. Stone, sailed with Mr. and Mrs. S. M. Zwemer on their return in August. The other two, Dr. Sharon J. Thoms and Dr. Marion Wells Thoms, of the University of Michigan, came to the field in December, 1898. On October 1st of the following year the mission celebrated its Tenth Anniversary, and the



MASON MEMORIAL HOSPITAL.

CHAPEL AND SCHOOL.

report for that year says it was "the best one in results; more tours have been made, notwithstanding many difficulties; more Scriptures sold and more patients treated than in any previous year. Our joy for all these signs of progress is only lessened by the memory of the loss of one of our number." On June 26th, Rev. George E. Stone died of heat apoplexy at Birka, a few miles east of Museat. The loss of this promising worker was partly made up by the arrival of Rev. Harry J. Wiersum, in January, 1900, to take his place. At Bahrein the mission won a signal victory that year in securing a long lease on a new mission house. The issue was fairly stated by the Moslem priesthood; they would permit no one to rent or sell house or land and so force the mission to withdraw. After months of anxiety an offer came in answer to prayer, from an unexpected quarter, to the great joy of the workers.

In October, 1900, Rev. James E. Moerdyk sailed for Arabia, and the same month Miss Emma H. Hodge, M.D., for five years a missionary under the Methodist Church in India, became Mrs. Worrall, and joined our mission.

At Bahrein the gift of \$6,000 for the erection of the Mason Memorial Hospital marked a forward movement in the medical work carried on so efficiently by Dr. and Mrs. Thoms. For the third time the mission was bereft of one of its band of workers when Rev. Harry J. Wiersum was taken away by death on August 3d, 1901. He was stricken down with fever and smallpox while on a tour to the north of Busrah. The appeal of his heroic life and death was at once responded to. Rev. John Van Ess offered to take his place, and left the same year for the field. Miss Elizabeth G. De Pree, now Mrs. Cantine, also joined the mission. The corner-stone of the new hospital at Bahrein was laid with appropriate services on March 19th, 1902. The same year a total of 23,403 patients were treated at Busrah and Bahrein by the medical missionaries. It is no wonder that a note of gladness and of hope, mingled with strong desire for larger things,

characterizes the report of the mission for that year. About this time an earnest effort was made to occupy Kuwait as an out-station. For a time it seemed the mission had gained new foothold at a strategic point, but a series of untoward circumstances led to the expulsion of our colporteurs, and the door seems to be closed at the present (1906).

In 1900 Mrs. S. M. Zwemer had opened a girls' school at Bahrein and in 1902 the boys' class also became a school, although both of these "Acorn Schools" were cramped for room in the over-crowded mission house. Miss Jennie A. Scardefield was appointed to Arabia and reached Bahrein on October 25th, 1903. Dr. Lucy M. Patterson came the following year to take charge of the hospital at Bahrein in the absence of Dr. and Mrs. Thoms on furlough. She withdrew from the mission in 1905.

Miss Fannie Lutton, from Australia, was appointed a missionary, and the following year Dr. and Mrs. Arthur K. Bennett also sailed for the field, the former going by way of Constantinople, to secure a Turkish diploma, while Mrs. Bennett accompanied the deputation from the Board of Foreign Missions in America on their visit to our field. This visit, emphasizing as it did, through the Board to the churches, the need of better equipment, especially at Bahrein, inaugurated a building era for that station. By the liberal response of many friends in America to the appeals made through Mr. Zwemer while on his second furlough, money was secured for a chapel and school and also for a new mission house. Rev. James E. Moerdyk had the unenviable task of being architect and builder in a land where primitive conditions and perverse human nature vie in making such work arduous.

During all these recent years, every department of the work at each of the stations has grown and first fruits have been gathered in baptisms. Two more missionaries, however, laid down their lives for Arabia during less than a year, and left a fragrant memory of devoted service and sacrifice. On April 25th, 1905, Mrs. Marion



NATIVE CHURCH AT BAHREIN.

Wells Thoms, M.D., died of typhoid fever at Bahrein. The next year Mrs. Jessie Vail Bennett was seized by the same disease and passed away on January 21st.

Including two children of Mr. and Mrs. Zwemer, seven precious lives have thus been given for the evangelization of East Arabia. A memorial tribute to them is appended to this sketch.

Since 1905 Mrs. Martha C. Vogel, a trained nurse, Miss May De Pree (now Mrs. Thoms), Dr. and Mrs. C. Stanley G. Mylrea, and Mr. Dirk Dykstra have gone out to the field, and Miss Minnie Wilterdink is under appointment.

In Memoriam.

PETER J. ZWEMER.



A skillful and loving hand has laid a wreath of immortelles on the unknown grave of Kamil; his biography* will live. We briefly record our love and admiration for the others of the Arabian Mission, who "loved not their lives unto death," but "hazarded their lives for the name of our Lord Jesus Christ."

Peter John Zwemer was born in South Holland, Illinois, near Chicago, on September 2d, 1868. His childhood was

spent in a loving Christian home surrounded by gracious influences and the prayers of godly parents. In 1880 he entered the preparatory department of Hope College, Holland, Michigan, and was finally graduated from the college in 1888. He was the only one of his class to choose the foreign field, and for it he sought special preparation after graduation, by work as Bible colporteur in Western Pennsylvania and New York, and a year of teaching in Iowa. In 1892 he was graduated from the New Brunswick Theological Seminary, and on September 14th of the same year, was ordained at Grand Rapids, Michigan, and sailed for Arabia on October 19th. From the day of his arrival on the field to the day of his death, his first thought was Gospel work for the Arabs. He was of a practical turn of mind, and had no visionary ideas nor desire for martyrdom, but a sturdy, steady purpose to make his life tell.

* The Setting of the Crescent and the Rising of the Cross: Kamil Abd el Messia, by Rev. H. H. Jessup, D.D.

He was eager to meet men, keen to grasp opportunities, a cosmopolitan in spirit always and everywhere. A student of character rather than of books, he preferred to make two difficult journeys than report on one. He loved to teach and knew how to do it. Sympathy for the weak and suffering, and a hatred for all shams, were prominent traits. He endeared himself even to those from whom he differed in opinion or conduct by his whole-hearted sincerity and earnest advocacy of his views. Arabia was to him a school of faith; his Christian character ripened into full fruitage through much suffering. Mr. Cantine wrote of him:

"Our personal relations were perhaps more intimate than those usually known by the missionaries of our scattered stations. I was at Busrah to welcome him when, in 1892, he responded to our first call for volunteers, and was also the one to say good-bye a few months ago, as he left behind him the rocks and hills of Muscat and Oman, among which the precious cruse of his strength had been broken for the Master's service. His course was more trying than that of the others of our company, as he came among us when the impulse and enthusiasm which attach to the opening of a new work were beginning to fail, and before our experience had enabled us to lessen some of the trials and discomforts of a pioneer effort. A thorough American, appreciating and treasuring the memory of the civilization left behind, he yet readily adapted himself to the conditions here found. Of a sensitive nature, he keenly felt any roughness from friend or foe, but I never knew him on that account to show any bitterness or to shirk the performance of any recognized duty.

"Of those qualities which make for success in our field, he had not a few. His social instincts led him at once to make friends among the Arabs, and while his vocabulary was still very limited, he would spend hours in the coffee-shops and in the gathering-places of the town. His exceptional musical talents also attracted and made for him many acquaintances among those he was seeking to reach,

besides proving a constant pleasure to his associates and a most important aid in all our public services. And many a difficulty was surmounted by his hopefulness and buoyancy of disposition, which even pain and sickness could not destroy."

His short time of service in Arabia was longer than that of either Keith Falconer or Bishop French, and although their lives have perhaps exerted a much wider influence, his has left larger fruitage on Arabian soil. Of his sickness and death, the Rev. H. N. Cobb, D.D., Secretary of the mission, wrote:

"When the station at Muscat was opened in 1893 it was assigned to him. From that time until May of the present year Muscat was his home. There he remained alone most of the time. Frequent attacks of fever prostrated him, unsanitary and unpleasant conditions surrounded him, the heat, constant and intense, often overwhelmed him; still he clung heroically to his post, uttering no word of complaint, and quitting it only when mission business made it necessary, or tours were to be undertaken along the coast or in the interior, or when prolonged attacks of fever and the preservation of life made a limited absence imperative. When one considers all that he endured, the wonder is not that he died, but that he lived as long as he did. No higher heroism fought, suffered and at last succumbed at Santiago. He had become so much reduced by repeated attacks of fever and rheumatism that it was thought wise last year that he should leave Arabia and come home. His desire was to remain until next year, 1899, but in the early part of this year it became evident that he must not remain. When in the latter part of May he left Arabia, his weakness was so great that he was carried on board the steamer. On the homeward way, though writing back cheerfully concerning his improvement to those whom he had left behind, he grew gradually worse, and when he arrived in this country on the evening of July 12th, was taken immediately to the Presbyterian Hospital, through the kind assistance of a student for

orders in the Roman Catholic Church. Those who have visited him there, and they have been many, have been struck by his cheerfulness, his hopeful courage, his anxious desire to recover, that he might soon return to his field and work, and yet his willing submission to his Father's will."

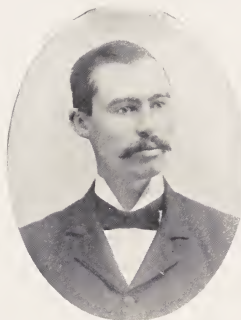
He clung to life with a grip of steel and laughed at the idea the doctors had of his approaching death, because he could not believe that his work was done. "I have done nothing yet, and when I go back this time I will be ready to begin work," were his words. Yet he had no fear of death. His eye never turned away from Arabia; he longed to plant the plough once more in the stony soil of Oman and to teach the most ignorant the way of life. From his dying bed he sent the committee a report regarding changes necessary in the house at Muscat. His hand, almost too weak to hold a pen, wrote on October 7th: "Dear Father—I am slowly but surely improving and may be home soon. Now the Board has authorized me to complete the building fund. I have just secured \$100 for a Muscat touring boat. Dr. and Mrs. Thoms sailed this morning for Arabia, LAUS DEO! I felt sorry I could not divide myself and go with them . . . patiently longing I wait His time."

Even later than this, when he could no longer write, he dictated letters regarding the work at home and in the field. On the evening of Tuesday, October 18th, 1898, six weeks after his thirtieth birthday, he quietly fell asleep. "His time" had come. After a brief service, the body was taken by loving hands to Holland, Michigan, and laid to rest in the sure and certain hope of a glorious resurrection. But his heart was in Arabia, and his memory will remain longest where he suffered most and where his fellowship was so blessed.

"O blest communion! fellowship divine
We feebly struggle, they in glory shine
Yet all are one in Thee for all are Thine.
Hallelujah!

"And when the strife is fierce, the warfare long—
Steals on the ear the distant triumph song
And hearts are brave again and arms are strong.
Hallelujah!"

GEORGE E. STONE.



On the twenty-sixth of June, 1899, George E. Stone died of heat apoplexy at the coast town of Birka, a few miles east of Muscat. On Thursday, the twenty-second of that month, in company with a colporteur, he left Muscat for a few days' change. He was in fairly good health, although suffering from boils. Monday morning he had a little fever; in the afternoon it came again and in a few hours he had gone. His body was taken to Muscat by

the colporteur and there buried near the grave of Bishop French, whose death was from the same cause.

Rev. George E. Stone was born on September 2d, 1870, at Mexico, Oswego County, New York. He was graduated from Hamilton College in 1895, and from the Auburn Theological Seminary in 1898. Toward the close of his studies his thoughts were drawn to the foreign field and he became a "student volunteer." The reason for his decision was characteristic of the man. As he himself expressed it in his inimitable five-minute speech at the General Synod: "I tried in every possible way to avoid going

to the foreign field, but I had no peace. I go from a sense of obedience." He first heard of the special needs of Arabia through a former classmate who represented Union Seminary at the New Brunswick Inter-Seminary Conference in November, 1897. Shortly after he wrote for information about the field, and without further hesitancy he applied and was accepted. Ordained by the Presbytery of Cayuga at Syracuse, he sailed with the mission party in August, 1898.

George Stone was a man of much promise; altogether a character of one piece, without seam or rent. Sturdy, manly, straightforward, humble and honest to the core. He was entirely unconventional, and did not know what it was to try to make a good impression. He was simply natural. With native tact and Yankee wit was joined a keen sense of duty and a willingness to plod. Confessing that he was never intended for a linguist he yet, by sheer application, made remarkably rapid progress in Arabic. He made friends readily, and was faithful to sow beside all waters. No one could travel with him and not know that he was a fisher of men; yet he was never obtrusive in his method. He had a splendid constitution, and looked forward to a long life in Arabia, but God willed otherwise.

He was at Bahrein from October 9th until February 14th, when he left for Muscat to take the place of Rev. F. J. Barny, who had been ill with typhoid and was going on sick-leave to India. He was the only person available at the time, although it was not a pleasant task for a novice to be suddenly called to take care of a station of which he knew little more than the name. Without a word of demur he left Bahrein at three hours' notice and sailed for Muscat. There he remained alone, but faithful unto death, until June, when Rev. James Cantine arrived to take charge of the work. His letters were always cheerful; he seemed to grasp the situation, and with all its difficulties to see light above the clouds. The following sentences from a few of his letters show what sort of man he was. They were written in ordinary correspond-

ence and with no idea that the words would ever be treasured:

"I was pretty certain that I should be sent to Muscat later on, but had no idea of going so soon. However, it is all right. Anything that has been prayed over as much as your decisions at Busrah, must have been directed of God, and I have been under His orders for some time. . . . I have had two or three fevers, but they are small affairs, sick one day and well the next. No further news. I can only add my thankfulness to God for the way He has led me through the last two months and for giving me a show from the beginning in actual mission work. . . . Many thanks for the report. I can learn a great deal from it to help out my ignorance. I do feel like a baby before this great work but, as the darkies used to sing, the Lord is 'inching me along.' . . .

"Pray for me that I may have wisdom and grace to carry this business through. I want it settled right."

To his Auburn friends he wrote this in a characteristic letter:

"You ask what I think of it now that I am on the spot. First: that the need has not been exaggerated, and that Mohammedanism is as bad as it is painted. Second: that we have a splendid fighting chance here in Arabia, and the land is open enough so that we can enter it if we will. If a man never got beyond the Bahrein Islands he would have a parish of 50,000 souls. Third: that on account of the ignorance of the people they must be taught by word of mouth and, therefore, if we are to reach them at all, we must have many helpers. Fourth: that I am glad I came to Arabia, and that to me has been given a part in this struggle. I do firmly believe that the strength of Islam has been overestimated, and that if ever the Church can be induced to throw her full weight against it, it will be found an easier conquest than we imagine—not but what it will cost lives, it has always been so, but I do believe that Islam is doomed."

Little did he think, perhaps, whose life it would first

cost. Will his call be heeded and will the Church, will you, help to throw the whole weight of your prayers against Islam? "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

HARRY J. WIERSUM.



Mr. Wiersum was a child of the Reformed Church in the West. Largely under the influence of a pious mother—so he told us—he gave his heart to the Saviour in his childhood. He began to take a decided stand for Christ while a student at Hope College, and became a member of the First Church, Englewood, Chicago. Graduated in 1896, at the age of twenty-two, he pursued his theological studies at Princeton Seminary, and was ordained to the Gospel ministry by the Classis of Iowa in July, 1899. Already in the autumn of 1898 he had made application for appointment as a missionary, ready to go to any field where it should be thought best to send him. His appointment followed in March, 1899, and he spent several months among the churches speaking in the interests of the Arabian Mission, and sailed from New York on his way to Arabia in the following September. His first task was to learn the Arabic language, and to this he gave himself completely. He had the best of all gifts—the ability to work, and was making great strides in the acquisition of this difficult language. Spending his first year partly at Muscat and partly at Bahrein, he came to Busrah in 1901. In regard to his last illness and death, Mr. Barny wrote: "On the 22d of July, apparently in perfect health, he left Busrah for a visit to Amara, where he hoped to spend about ten days. On the 27th he returned again, sick, as we thought, with the ordinary malarial fever. The usual remedies were tried but with no benefit, and the doctor

was called in early, but his remedies were without avail. The symptoms developed irregularly, so that it was not till a few days before his death that the doctor could make his diagnosis, when we learned that it was the dread small-pox. Even then, as the fever had mostly subsided, we were hopeful, indeed, though realizing the danger, we never thought that he might succumb. How great, then, was the shock and the grief, when shortly after one o'clock on Saturday, August the 3d, 1901, he quietly passed away. He had been unconscious most of the time during the last two days, altogether so on Saturday when, also, his throat was so bad that I could not understand him. Some hours before his death I could distinguish the words "Lord Jesus," and a little later he spoke at some length in Dutch, it might have been a psalm or hymn, judging from the measured cadence. It is still a mystery to us where he got the infection. Smallpox is epidemic in Busrah, and at this writing it seems to be epidemic, but he had not exposed himself, to our knowledge. He was a man of powerful build and, apparently, strong constitution, and looked forward to years of service for Christ in Arabia. He had been sent out as Peter Zwemer's successor, and he loved to look forward to the time when he could begin his active service in Oman, and there it was he hoped to be laid to rest. But now his mortal remains rest on the banks of the lordly "River of the Arabs," his lone grave a mute appeal to you and to us. God is plainly showing us that Arabia is not a Jericho, whose walls of bigotry and pride and falsehood of more than a millenium's building are going to fall by the mere blowing of trumpets, though they are trumpets of faith, but that the conflict here is a war with Amalekites, in which there needs must be sacrifices, and in which holy hands held up in prayer will shape the course of victory. Arabia is another East Africa, and we shall not enter it otherwise than through God's Acre. This is not a theory, but hard fact. Do we realize it and are we prepared for the degree of consecration necessary to go forward?"

MARION WELLS THOMS, M.D.



The fourth missionary to help pay "the price of Arabia" in our mission was Dr. Marion Wells Thoms. Dr. and Mrs. Thoms came to the field in December, 1898, and were for a time stationed at Busrah for language study. The following year they came to Bahrein and together took up the medical work, which has in their hands now grown to the dimensions of a hospital. On April 25th, 1905, Mrs. Sharon J. Thoms, M.D., died of typhoid fever.

Mrs. Thoms returned from furlough in November of the preceding year, and immediately took up, with her accustomed skill, energy and fidelity, her medical work for women in connection with the Mason Memorial Hospital at Bahrein. Her death was a severe blow to the mission, especially to this department of its work. Mrs. Thoms won all hearts and put a touch of brightness into the lives of old and young. She it was who made our American holidays and Christian festivals so cheerful that we often forgot our exile from civilization. The children always found their way to her side of the house; she had a mother's heart for every one's children, and a love that never wearied for her own.

It is not only in the quiet of the mission house that she was loved and respected. She was not merely a missionary's wife, but herself a heroic and strong and self-denying missionary. Her triumphant death-bed showed that her thoughts even then were not only for her own, but for dark Arabia. Among her last words were the message, "Have them send more missionaries for the work and to take the place of those that fall by the way." Every one who knew Mrs. Thoms will remember her thorough conscientiousness and her heroic devotion. She was often ready at the call of duty and often, alas, worked above

her strength for her Arabian sisters. They knew it, and loved her. Her skill and patience as a physician, her faithfulness in language study, her self-effacement and humility, her power in prayer for others, and her cheerfulness—they all come up before us as we read of her death.

JESSIE VAIL BENNETT.



Mrs. Bennett departed this life on the 21st of January, 1906. Sixteen days before her death she was taken with typhoid fever. Mr. Moerdyk wrote of her life and last illness as follows:

“There was a time when everybody had great hopes that she would rally and make a sure recovery. But the Master planned otherwise and all bowed to say, ‘His will be done.’ The best of doctors and nurses could do no more

for her. She passed on to a better abiding place. Mrs. Bennett left a message for the Board of Trustees of the mission, and it is but fitting that this be passed on to the friends of the mission, and that they be told how she lived even as she preached. This is the message: *‘Tell the Board I am going to be a missionary up yonder and to send some one in my place.’*

“Mrs. Bennett dedicated her life and ability to God’s service, and it was only a matter of detail with her to learn where He would have her spend herself. She and her husband were led to volunteer for service in Arabia. She was a graduate of the Literary Department of the University of Michigan, and had experience as a teacher in the schools of that State. Early in October, 1904, she was married to Arthur K. Bennett, M.D., whose helpmeet and companion she planned to be in the foreign field. A very few days after their marriage the husband sailed for Europe, where he was to spend some months in the study of French and the treatment of tropical diseases, and Mrs.

Bennett sailed by a more direct route for Arabia, to improve this time in the study of the language, and later to be stationed with her husband where the mission might see fit to use them. She arrived in Bahrein in November, 1904. In the early months of 1905 she taught English in the little Bahrein school, and later, when she got so that she could use a little Arabic, she visited the houses of the helpers and often those of the Arab women in company with the missionary in charge of that work. The women soon learned to know her and to love her. She took the name of Salaama, which was indicative of the peace which she had come to preach. In December, 1905, she took her first examination in Arabic and passed with honor. Next she planned for work in the new year, and asked the mission's permission to work along with the nurse in the dispensary for women, so that she might acquire the knowledge and skill which would prove useful in future work with her husband, and before the other missionaries had returned to their stations she was already visiting the hospital and ministering and preaching to the women patients. Her's was a very busy life. Her beautiful and lovable character endeared her to everybody, and all profited by her help, because of her Christian spirit and her wisdom in and for the work. All the missionaries deeply feel the loss of the consecrated worker. As regards the future, we can but echo her last request that some one be sent in her place."

MISSIONARIES TO ARABIA.

	WENT OUT.	RETIRED.
Rev. James Cantine	1889	
Mrs. Elizabeth (DePree) Cantine.....	1902	
Rev. Samuel M. Zwemer, D.D.....	1890	
Mrs. Amy (Wilkes) Zwemer	1896	
C. E. Riggs M.D.....	1892	1893
Rev. Peter J. Zwemer.....	1892	1898*
James T. Wyckoff, M.D.....	1894	1894
Rev. H. R. L. Worrall, M.D.	1895	
Mrs. Emma (Hodge) Worrall, M.D..	1901	
Rev. Fred J. Barny.....	1897	
Mrs. Margaret (Rice) Barny.....	1898	
Rev. George E. Stone.....	1898	1899*
Sharon J. Thoms, M.D.	1898	
Mrs. Marion (Wells) Thoms, M.D.....	1898	1905*
Mrs. May (DePree) Thoms.....	1906	
Rev. Harry J. Wiersum	1899	1901*
Rev. James E. Moerdyk.....	1900	
Rev. John Van Ess.....	1902	
Miss Jennie A. Scardefield	1903	
Arthur K. Bennett, M.D.	1904	
Mrs. Jessie (Vail) Bennett.....	1904	1906*
Miss Fanny Lutton.....	1904	
Mrs. Martha C. Vogel.....	1905	
C. Stanley G. Mylrea, M.D.....	1906	
Mrs. Bessie (London) Mylrea.....	1906	
Dirk Dykstra.....	1906	
Miss Minnie Wilterdink.....	1907	

*Died.



